

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 2nd May 1894.

CONTENTS.

	Page.		Page.
I.—POLITICAL AND FOREIGN.			
Contradiction of the rumour as to the appearance of Imam Mehdi Results of the Kabul Mission ...	182	Case of the boy whose dead body was found in a well, Allahabad ...	186
Contribution of Rs. 1,500 by the Nawab of Rampur to the Muhammadan Anglo-Oriental College, Aligarh ...	182	Vaccinators at Allahabad ...	186
Marriage of the Nawab of Bahawalpur with a European lady ...	182	III.—EDUCATION.	
II.—GENERAL ADMINISTRATION.			
Raja of Bhinga on cow-agitation ...	182	Hanuman Seminary at Benares ...	186
Import duties ...	183	IV.—POST-OFFICE AND RAILWAY.	
Grant of extension of service to Deputy Collectors and other native officers ...	183	Mr. Badakhsh, the Postmaster-General of the North-Western Provinces and Oudh ...	186
Revenue Sariatdars in the Collectors' offices ...	183	Need for separate accommodation in railway carriages for sweepers and other low caste people ...	186
Alleged ill-treatment of pilgrims by some police officials at Hardwar, Saharanpur ...	183	V.—LOCAL AND MISCELLANEOUS.	
Preparation of lists of candidates for village Munsifships ...	184	Resolutions passed by a Muhammadans meeting at Lahore against Sir Salyid Ahmad Khan ...	187
Disquieting rumours regarding the state of things in Behar ...	184	Sweepers allowed to take water from the wells of Hindus and Muslims at the Lucknow Cantonment ...	187
Religious dispute between the Hindus and Muslims of Bhawan, Bulandshahr ...	184	Alleged misappropriation of the food offered to monkeys at Meerut by Muslim goat-herds ...	187
Ballia fair report ...	184	Bad characters at Allahabad ...	187
Patwari and the pattidars of Salempur, Agra ...	185	Stone weights used by firewood sellers at Moradabad ...	187
Cases of theft at Agra ...	185	Religious controversies at Allahabad ...	187
Income-tax ...	185		
Need for the annual transfers of the police officials ...	185		

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
				1894.		1894.		
	URDU.							
	Monthly.							
1	Arya Samachar ...	Meerut ...	Dr. Ramchandra ...	For	Apl. ...	1st	May ...	...
2	Kayasth Patrika ...	Lucknow ...	Devi Prasad ...	"	" ...	2nd	" ...	200 copies.
3	Khatti Hitkari ...	Agra ...	Dina Nath ...	"	" ...	1st	" ...	500 "
4	Bimali Theosophical Society ...	Meerut ...	Dr. Ramchandra ...	For Mar. & Apl. ...	" ...	30th Apl. & 1st May.	" ...	...
5	Vaishya Hitkari ...	Ditto ...	Mohan Lal ...	For	Apl. ...	30th	Apl. ...	...
	Bi-monthly.							
6	Hamid-ul-Islam ...	Moradabad ...	Maulvi Muhammad Ibrahim ...	22nd	Apl. ...	30th	Apl. ...	...
7	Khurshaid-i-Nanpara ...	Nanpara (Bahraich).	Maulvi Yahya Ali ...	10th	" ...	2nd	May ...	...
	Tri-monthly.							
8	Akhbar-i-Imamia ...	Lucknow ...	Saiyad Khid Ali ...	24th Mar. & 2nd, 12th & 22nd April	" ...	30th Apl. & 2nd May	" ...	200 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.		Circulation.
Urdu—(continued).				1894.	1894.		
Tri-monthly—(continued).							
9	Dabir-i-Hind ...	Agra ...	Amin-ul-din ...	1st & 10th Apl. ...	26th	Apl. ...	45 copies.
10	Hamid-ul-Akbbār ...	Moradabad ...	Ilahi Bakhsh ...	30th	2nd	May ...	225 "
11	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggu Khan ...	1st	"	" ...	200 "
12	Nasir-i-Hind ...	Agra ...	Muhammad Ali ...	"	"	" ...	40 "
Weekly.							
13	Agra Punch ...	Agra ...	Ahid-ul-din Beg ...	24th	Apl. ...	29th	185 copies.
14	Akbbār-i-Klam ...	Meerut ...	Mugarrab Husain Khan.	"	"	26th	65 "
15	Akbbār-i-Islām ...	Agra ...	Abdul Majid Khan...	30th	"	1st	526 "
16	Alwaqt ...	Gorakhpur ...	Muhammad Sa'id ...	25th	"	"	660 "
17	Ans-i-Hind ...	Meerut ...	Kishun Sarup ...	21st & 28th	"	26th & 29th	625 "
18	Anjuman-i-Hind ...	Lucknow ...	Bishun Lal ...	28th	"	2nd	128 "
19	Asad ...	Ditto ...	Sajjad Hussain ...	27th	"	29th	200 "
20	Colonel ...	Moradabad ...	Banwari Lal ...	24th	"	28th	400 "
21	Dabidaba-i-Qaisari ...	Bareilly ...	Thakur Prasad ...	28th	"	2nd	250 "
22	Fitnah ...	Gorakhpur ...	Nizam Ahmad ...	24th	"	29th	500 "
23	Hindustani ...	Lucknow ...	Ganga Prasad Varmā	25th	"	27th	300 "
24	Jam-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	22nd & 29th	"	27th Apl. & 2nd May,	250 "
25	Karnamah ...	Lucknow ...	Muhammad Yaqub...	25th	"	28th	275 "
26	Kayasth Conference Gazette...	Ditto ...	Dipnarayan Varmā...	27th	"	"	500 "
27	Matla-i-Nar ...	Cawnpore ...	Gauri Shankar ...	28th	"	1st	45 "
28	Mehr-i-Nimroz ...	Bijnor ...	Karim-ullah ...	"	"	2nd	435 "
29	Naiyar-i-Kam ...	Moradabad ...	Amjad Ali ...	23rd & 30th	"	29th Apl. & 2nd May	300 "
30	Najm-ul-Akbbār ...	Etawah ...	Ruh-ullah Khan ...	28th & 30th	"	30th Apl. & 1st May,	223 "
31	Najm-ul-Hind ...	Saharanpur ...	Avatar Krishn ...	29th	"	2nd	275 "
32	Nasim-i-Agra ...	Agra ...	Jamnā Dās Biswās...	30th	"	"	450 "
33	Nizam-ul-Mulk ...	Moradabad ...	Fahim-ul-din ...	25th & 30th	"	28th Apl. & 2nd May	250 "
34	Oudh Punch ...	Lucknow ...	Sajjad Hussain ...	26th	"	29th	350 "
35	Police News ...	Meerut ...	Habib Ahmad ...	24th	"	1st	500 "
36	Rahbar ...	Moradabad ...	Partap Kishun ...	24th & 30th	"	27th Apl. & 2nd May	375 "
37	Rida-ul-Akbbār ...	Gorakhpur ...	Nizam Ahmad ...	24th	"	29th	350 "
38	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	8th, 15th, 22nd & 29th Apl.	"	27th Apl. & 2nd May,	250 "
39	Sitara-i-Hind ...	Ditto ...	Banwari Lal ...	28th	Apl. ...	1st	150 "
40	Tohfa-i-Hind ...	Bijnor ...	Jairaj Singh ...	27th	"	2nd	410 "
41	Tuf-i-Hind ...	Meerut ...	Sajjad Hussain ...	24th & 30th	"	27th Apl. & 2nd May,	570 "
42	Vernacular Advertiser ...	Lucknow ...	Ramji Mal Bhargav,	19th Mar., & 9th, 16th, 23rd & 30th Apl.	"	30th Apl. & 2nd May,	1,000 "
43	Zamānah ...	Cawnpore ...	Muhammad Safdar Husan.	26th	Apl. ...	27th	"
Daily.							
44	Oudh Akbbār ...	Lucknow ...	Sheo Prasad ...	26th Apl. to 2nd May.	26th Apl. to 2nd May,		508 copies (including 92 copies taken by Government).
Urdu-English.							
Bi-weekly.							
45	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	24th & 27th Apl. & 1st May.	26th & 29th Apl. & 2nd May		441 copies (including 92 copies taken by Government).
Hindi.							
Monthly.							
46	Bharat Prakash ...	Moradabad ...	Banwari Lal ...	For	Apl. ...	1st	May ...
47	Devanagri Gazette ...	Meerut ...	Gauri Datt ...	"	"	"	"
48	Mathur Vaidya Sukhdaiyak...	Agra ...	Babu Lal ...	"	"	2nd	"
49	Ram Patākā ...	Allahabad ...	Radhā Mohan Shukl	23rd	Apl. ...	26th	Apl. ...
Weekly.							
50	Almora Akbbār ...	Almora ...	Sadā Nand ...	23rd	Apl. ...	26th	Apl. ...
51	Bharat Jiwan ...	Benares ...	Ram Krishn Varmā	30th	"	1st	May ...
52	Khichri Samachar ...	Mirzapur ...	Madhō Prasad ...	28th	"	2nd	"
53	Prayag Samachar ...	Allahabad ...	Jagan Nath Tiwari,	26th	"	28th	Apl. ...
54	Sajjan Kirti Sudhakar ...	Udaipur ...	Ashyā Chalak Dān...	23rd	"	27th	"
Daily.							
55	Hindustān ...	Kālākanak (Partabgarh).	Devi Dayal Shukl ...	25th Apl. to 1st May,	26th Apl. to 2nd May,		500 copies.
Hindi-Urdu.							
Monthly.							
56	Krya Dāpan ...	Shahjahanpur...	Bakhtawar Singh ...	For	Apl. ...	2nd	May ...
57	Jat Samachar ...	Kagarel (Agra),	Chaudhri Kanhai Singh.	"	"	1st	"

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(concluded).			1894.	1894.	
	<i>Weekly.</i>					
58	Kāshi Patrikā ...	Benares ...	Lakshmi Shankar Misra, M.A.	17th Apl. ...	28th Apl. ...	450 copies (including 843 copies taken by Government).
	MARATHI.					
	<i>Weekly.</i>					
59	Subodh Sindhu ...	Khandwa ...	Lakshman Prayāgi.	25th Apl. ...	29th Apl. ...	350 copies.
	MARATHI-ENGLISH.					
	<i>Weekly.</i>					
60	Nyāya Sudhā ...	Nāgpur ...	Sadā Shiv Rām Chandra Patwardhan.	23rd Apl. ...	27th Apl. ...	375 copies.

I.—POLITICAL AND FOREIGN.

Riáz-ul-Akhbār.
24th April 1894.

1. The *Riáz-ul-Akhbār* (Gorakhpur), of the 24th April, publishes a communication from one Nihal Ahmad at Karwi, in the Banda district, who ostensibly in contradiction of the rumour spread at Mecca as to the advent of Imam Mehdi in a short time, quotes a small extract from the

Contradiction of the rumour as to the appearance of Imam Mehdi.

Futuhāt-i-Islāmīa, an Arabic book by Saiyid Ahmad, the Shaikh-ul-Islam in the Hedjaz, with a view to show that the Imam Mehdi will appear when there will be no Khalifa in the Muhammadan world. But such a Khalifa is at present to be found in the person of Sultan Abdul Hamid of Turkey to whom all Musalmans owe allegiance.

Mehr-i-Nimroz.
28th April 1894.

2. A correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 28th April, referring to Sir Mortimer Durand's Mission to Kabul, expresses dissatisfaction with the results. The Government of India has largely increased the Amīr's subsidy, while he has surrendered territories which were never

Result of the Kabul Mission.

in his possession. The writer is of opinion that no reliance should be placed on the Afghans, and that England should pay the whole or at least half the cost of the frontier defences. Instead of granting subsidies to the greedy Afghans who cannot be trusted, the Government of India should endeavour to improve the condition of its subjects, 25 per cent. of whom find it difficult to keep the wolf from their doors.

ALIGARH INSTITUTE GAZETTE.
28th April 1894.

3. The *Aligarh Institute Gazette*, of the 24th April, publishes the address presented by the trustees of the Aligarh Muhammadan Anglo-Oriental College, to the Nawab of Rampur, through a deputation, in honour of His Highness' installation, and states that the Nawab has been pleased to contribute Rs. 1,500 to the College.

Contribution of Rs. 1,500 by the Nawab of Rampur to the Muhammadan Anglo-Oriental College, Aligarh.

Asāf.
27th April 1894.

4. The *Asāf* (Lucknow), of the 27th April, says that marriages with European ladies are getting more and more popular with the young Indian princes, especially in the Panjab. The Nawab of Bahawalpur has lately married one Miss Skinner. If His Highness claims to be an able and enlightened prince, he should have shown his ability in improving the administration of his State. The condition of the Bahawalpur treasury is far from satisfactory.

Marriage of the Nawab of Bahawalpur with a European lady.

II.—GENERAL ADMINISTRATION.

Hindustānī.
25th April 1894.

5. The *Hindustānī* (Lucknow) of the 25th April, states that the Raja of Bhinga is wroth with the educated natives for carrying on political agitation against his wishes and is much vexed to find that no class of the community sympathizes with his views. He has contributed an article on the Cow-agitation to the *Nineteenth Century*, in which he has abused all classes of the people to his heart's content. He has not confined himself to the cow-agitation, but has commented on all important questions which are at present engaging the public attention. He is opposed to elected Legislative Councils, the Simultaneous examinations, and the Cow-protection societies, accuses the educated classes of disobedience, finds fault with the masses for their ignorance, calls the Kayasths an intriguing people, and questions the loyalty of Musalmans. In short all India is disaffected towards Government which has no true friend except himself. He does not like the progress of education on the ground that educated men spread discontent. He is afraid that the Simultaneous examination would lead to the ascendancy of the Kayasths and accomplish the ruin of Thakurs and other manly races. According to him there could not be a more terrible spectacle than that a Kayasth should be the Collector of a district, one of his sons-in-law a patwāri, and another a store-keeper in a retail-shop in the same district. The Raja of Bhinga has not spared even the Maharaja of Ajodhya. He insinuates that the Maharaja induced the Oudh Talukdars to pass a resolution in favour of Simultaneous examinations and that the Congressionist members in the Provincial Legislative Council elected the Maharaja, a member of the

Raja of Bhinga on Cow-agitation.

Imperial Legislative Council in return! Selfishness blinds a man. Has the Raja any proof in support of the foolish charge he has brought against the Maharaja and the native members of the Provincial Council? Even the *Pioneer* has admitted that the National Congress had nothing to do with the cow-killing riots, but still the Raja of Bhinga has the audacity to accuse the Congressionists of instigating the riots, without giving any proof at all. He pretends to be in the confidence of Government. He says that Government cannot rely on the Musalmans, as they also owe allegiance to the Sultan of Turkey. What a childish idea. The Raja poses as a representative of the Oudh Talukdars. But backward as they are in education, they will not place themselves under the leadership of a man like the Raja. His only object in this world appears to be to gain the good-will of the Anglo-Indian officers, and in order to gain that object he will not hesitate even to cut his own throat, if need be. A more selfish man is hardly to be found. Men like him are the principal cause of the ruin of this country. (The *Rahbar*, Moradabad, of the 30th April, expresses similar sentiments.)

6. The *Hálat-i-Hind* (Allahabad), for March, states that the *Amrita Bazar Patrika* welcomed Lord Elgin in the hope that his rule would relieve India of the incubus which had oppressed her during the last 5 years. But his lordship has

HÁLAT-I-HIND.
March.

Import duties.

imposed import duties on articles which are largely used by natives. Nothing could be a greater mistake than to imagine that a new Viceroy would redress the grievances of the people. Lord Ripon was an exception to the rule. According to the *Lytton Gazette*, 40 million men have to put up with insufficient quantities of food, and there is reason to fear that before long the number of such men will rise to 100 millions. The selfish Europeans look to their own interests, viewing the miseries of the people with utter indifference. No change of officers can bring any relief to the latter. They are dealt with as slaves and this is the reason why a deaf ear is turned to their prayers. They are treated like beasts of burden. Europeans will go on placing new burdens on them, even though they should die. They should look to God for the relief of their sufferings, any help from Government being out of the question.

7. The same paper states that it is a general complaint with Deputy Collectors, Tahsildars, and other native officers that repeated extensions of service are granted to the senior men among them to the great loss of those in the lower ranks. But as soon as a European officer has completed his full term of service he is compelled to retire in order that his juniors may receive promotion.

HÁLAT-I-HIND.
March.

Grant of extension of service to Deputy Collectors and other native officers.

8. The *Antis-i-Hind* (Meerut), of the 21st April, does not see why the Revenue Sarishtadars, whose pay ranges from Rs. 100 to Rs. 150, and who are admitted to the Lieutenant-Governor's darbar, are not given chairs at the courts of the Collectors, Joint Magistrates, and Assistant Collectors. The District and Sessions Judges allow their Sarishtadars to use chairs in their courts. Moreover, the editor urges that the Revenue Sarishtadars, who are able and intelligent men and possess a thorough knowledge of the Revenue Department, should be promoted to Deputy Collectorships, and that they and other respectable officials in the Revenue Department should be exempted from the operation of the Arms Act.

Antis-i-HIND.
21st April.

Revenue Sarishtadars in the Collectors' offices.

9. The *Tohfa-i-Hind* (Bijnor), of the 27th April, republishes from the *Akhbár-i-Am* of Lahore, a communication which it received from a correspondent regarding the late Hardwar fair. The arrangements were good and the pilgrims freely bathed in the Ganges on the 12th

TOHFA-I-HIND.
27th April 1894.

Alleged ill-treatment of pilgrims by some police officials at Hardwar, Saharanpur.

April. In the evening at 8 p. m. some police officials of Jwalapur suddenly appeared on the scene and severely ill-treated pilgrims, compelling them to depart at once as on the occasion of the Mahábaruni. Mahant Tejgir of Hardwar called upon the Collector at Máyápur and brought the high-handedness of the police to his notice. The Collector at once sent his Sarishtadar to protect the pilgrims. The Sarishta-

dar induced the pilgrims, who had been driven to the railway-station, to go back to Hardwar, and proclaimed by beat of drum that the pilgrims were at liberty to stay at Hardwar as long as they liked. In accordance with the orders of the Collector, the Tahsildar of Roorkee made an inquiry the next day, which showed that some police officials had ill-treated pilgrims and had also levied blackmail. The Tahsildar submitted his report to the Collector who ordered the accused to be criminally prosecuted. The Collector is entitled to all praise for his prompt action in the matter, and it is to be hoped the offending police officials will be punished, which will be a warning to other police officials, and convince the public of the good faith of Government.

TONKA-I-HIND.
27th April, 1894.

10. The *Tokfa-i-Hind* (Bijnor), of the 27th April, states that it would appear that Tahsildars are preparing lists of men who are to be appointed village Munsifs under Act III of 1893. Too great care cannot be taken in making selections for the posts. It is absolutely necessary

Preparation of lists of candidates for village Munsifships.

that a village Munsif ought to be a conscientious man of good character. The district officers had better take the people into their confidence in the matter. Lists of candidates should be prepared in consultation with the villagers, and due publicity should be given to them with a view to find out if people have any objections to urge against any candidates.

RAHBAR.
30th April 1894.

11. The *Rahbar* (Moradabad), of the 30th April, refers to the advance of Russians in Central Asia and the conclusion of the Franco-Russian alliance as the two principal external dangers which threaten the British Empire. As regards the internal dangers, the writer observes

Disquieting rumours regarding the state of things in Behar.

that the stability of a Government chiefly depends on the contentment of the people. The natives enjoy every kind of ease and comfort under British rule; but it is to be regretted that for some years past some European officers have been guilty of proceedings calculated to annoy the Hindus, who form the great majority of the population. The high-handed proceedings of the officers in connection with the riots in Ballia, Azamgarh, Benares, Bombay, Rangoon, &c., are still fresh in the memories of the Hindus; but they love British rule and never swerve from the paths of loyalty. The *Pioneer* has suddenly taken alarm and apprehends danger from the Hindus in Behar. The writer refers to the marking of trees, condemning the rumours regarding the excavation of a tank, and the prevalence of a belief as to the destruction of British rule in 1898, as utterly unfounded. Such mischievous reports have been spread by evil-minded men to discredit the Hindus. Government had better put an end to kine-killing with a view to maintain peace.

TURI-I-HIND.
27th April 1894.

12. The *Turi-i-Hind* (Meerut), of the 24th April, states that Bhawan in the Bulandshahr district, which is the property of Rao Umrao Singh, of Kachesar, is inhabited by Rajputs and Musalmans. There is an old Muhammadan mosque in the town at which the Musalmans have

Religious dispute between the Hindus and Musalmans of Bhawan, Bulandshahr.

always freely offered their daily prayers. Lately the Rajputs have objected to the *azán* or call to prayer. Colonel Bullard, the District Superintendent of police, gave orders which were calculated to settle the dispute. But Mr. Porter, the district Magistrate, who lives in a house, belonging to the Rao, at Bulandshahr, is inclined for reasons best known to himself to prohibit the *azán*, which is sure to create bad blood between the two communities. Such a proceeding would be opposed to Her Majesty's proclamation. Mr. Porter should carefully study the Lieutenant Governor's speech regarding the religious riots in Azamgarh and Ballia, and then pass suitable orders in the matter of *azán*.

HINDUSTÁN.
27th April 1894.

13. The *Hindustán* (Kalakankar), of the 27th April, acknowledges receipt of a copy of the report on the Ballia Fair held in 1893. The report, which consists of 171 pages and has been written by Ram Lakhan, gives a brief account of the fair and describes the measures adopted by the Hon'ble Rai Jai Prakash Lal, C. I. E., the Diwan of Dumraon, with a view to restore good feeling between the Hindus and Musalmans and make the

Ballia Fair Report.

fair a success. The people were so much frightened by the temporary location of European troops in the district owing to the Bakr-Id riots, that they did not intend to attend the fair. The Diwan re-assured their minds and induced them to join the fair as usual. The fair was largely attended and there was a brisk trade in animals brought for sale. The Diwan made a speech to promote friendship between the two communities, and was supported by several respectable Musalman-speakers. He has established a conciliation committee composed of both Hindus and Musalmans.

14. The *Nasim-i-Agra*, of the 30th April, states that the four pattidars or co-sharers of Mauza Salempur, in the Agra district, submitted a petition to the Collector in November 1893, complaining that Ganga Ram, patwari, had forcibly taken Rs. 430-11-3 from them, of which he

Patwari and the pattidars of Salempur, Agra.

Nasim-i-Agra,
30th April 1894.

had paid Rs. 337, into the Tahsil on account of the revenue instalment, but appropriated the remaining Rs. 93-11-3 to his own use. The Collector ordered an inquiry which was made by the Naib Tahsildar. During the inquiry three of the pattidars withdrew the charge, but the fourth one still held out. The Collector committed all of them to the Criminal Court with a view to find out the true facts. They were tried summarily, and three of them who had withdrawn the charge were sentenced to three months' rigorous imprisonment at the first hearing. The fourth one presented a petition to the effect that he would prove from the patwari's papers that Rs. 93-11-3 had not been spent on village expenses, and submitted a list and two receipts signed by the patwari. But the Court said that the petition was only intended to delay the disposal of the case and sentenced Ram Sarup, pattidar, to rigorous imprisonment for three months like the others. It is difficult to understand how the expenses of a village, the revenue instalment for which is only Rs. 337 and to which Government had to show indulgence owing to the crop having been damaged by hail stones, could amount to Rs. 93-11-3. The object of the Collector in committing the pattidars to the criminal Court was to ascertain the real facts and not to have them punished. The Court should have given Ram Sarup more time to substantiate his charge against the patwari, in compliance with his request. The public sympathy is with the pattidars who are ignorant Jats, and the general belief is that they have been unjustly punished.

15. The *Nasim-i-Agra* of the 30th April, complains that cases of theft have lately been rather too frequent at Agra and observes that if crime is so prevalent under the very nose of the Commissioner, the District Magistrate and the Superintendent of Police, the state of things in the interior of the district may be easily imagined. In no case have the police been able to find out the thieves or recover the stolen property. A number of innocent men are unnecessarily collected and detained every day by the police officials while investigating cases of theft. According to popular opinion, thieves are no other than habitual gamblers and chandu-smokers, and the causes which have encouraged them are the laziness and the timidity of the police guards, who are not on the alert at night, and are anxious to avoid conflicts with them, and the inability of the people to offer any resistance for want of arms.

Cases of theft at Agra.

Nasim-i-Agra,
30th April 1894.

16. The *Colonel* (Moradabad), of the 24th April, represents the income-tax as a demon armed with a large pair of scissors. The letter-press is:—I am called Tax and have an ugly appearance. It is my duty to rip open the bellies of men.

Income-tax.

17. The *Rám Patáki* (Allahabad), of the 23rd April, urges that no police official should be kept more than one year at the same place. On his transfer to another place he behaves properly and works with great zeal in order to gain the good will of his superior officers and the public;

Rám Patáki,
23rd April 1894.

Need for the annual transfers of the police officials.

but as soon as he has established a good reputation he begins to abuse his power, makes friends with thieves and bad characters, and oppresses respectable persons. Hence the police should be transferred every year from one place to another.

RAM PATÁKÁ.
23rd April 1894.

18. The *Rám Patáká* (Allahabad), of the 23rd April, draws attention to the statement of the *Prayág Samákhár* that a handkerchief was tied round the neck of the boy when his dead body was produced before the doctor for a *post mortem* examination, and observes that this could not possibly be done by any person without the permission or connivance of the police in charge of the body. The Magistrate should inquire into the matter.

Case of the boy whose dead body was found in a well, Allahabad.

RAM PATÁKÁ.
23rd April 1894.

19. The *Rám Patáká* (Allahabad), of the 23d April, complains that the vaccinators at Allahabad greatly harass the people. If a man says that his child has died, he is not believed; but is required to give proof.

Vaccinators at Allahabad.

III.—EDUCATION.

BEHARAT JIWAN.
20th April 1894.

20. The *Bhárat Jíwan*, (Benares), of the 20th April, refers to a school called the Hanuman Seminary, established some years ago at Benares, by Babu Hanuman Prasad. The attendance has already risen to 150 and instruction is given up to the middle class standard. Such schools are much needed in the different parts of the city for the benefit of boys of a tender age who are unable to attend the Queen's College and other institutions situated at a distance. It is to be regretted that Government and the Municipal Board do not give any aid to the school in question.

Hanuman Seminary at Benares.

IV.—POST-OFFICE AND RAILWAY.

OUDE PUNCH.
26th April 1894.

21. A correspondent of the *Oudh Punch* (Lucknow), of the 26th April, states that Mr. K. J. Badsháh, the Post-Master General of these provinces, is reputed to be a very hard worker. He has no special fondness for work, but he is obliged to give his whole time to his duties, as he has nothing else to do. Europeans are not willing to welcome him to their social meetings and entertainments through race pride, and he himself does not like to mix freely with Parsis and Hindustanis. Thousands of Government servants are in his charge and he appears to take delight in their troubles. He does not pay the least attention to petitions and memorials submitted by officials subordinate to him. He is at perfect liberty to throw as much work on them as he likes, but he is by no means justified in harassing private individuals. Under his Circular No. 161, dated 21st March, 32 test-slips will be sent to lambardars, zamindars and other persons every month in each district. The addressee will enter in the slip the date of receipt and the names of the postman from whom and of the village where he received it, and then post it in the nearest letter-box. But being ignorant of the backward condition of the Indian peasantry, he does not know that few men in villages are able to make the necessary entries, and that the post-men will have no great difficulty in inducing them to make entries favourable to them. Where will the peasants get gum to close the test-slips? Mr. Badsháh had better order his Inspectors to carry gum bottles with them for the purpose. The issue of test-slips will only lead to an unnecessary expenditure of postage stamps. He desires to establish more letter-boxes apparently with the object of encouraging correspondence among the people and increasing the revenues of his department. The writer could suggest a scheme which is much simpler and would cost nothing. Mr. Badsháh, superintendents, inspectors, overseers, post-men, cash-peons and dak messengers who are constantly on the move should carry small letter-boxes on their waists into which any one might drop letters. This scheme, if adopted, would provide a large number of living letter-boxes. Mr. Badsháh and the zealous superintendents and clerks of his office had better set the example.

Mr. Badsháh, the Post-Master General of the N.-W. P. and Oudh.

POLICE NEWS.
24th April 1894.

22. The *Police News* (Meerut), of the 24th April, urges that one compartment in each train should be reserved for sweepers, shoemakers, and other low-caste people whose touch is regarded as pollution by the Hindus and Musalmans.

Need for separate accommodation in railway carriages for sweepers and other low-caste people.

V.—LOCAL AND MISCELLANEOUS.

23. The *Rahbar* (Moradabad), of the 24th April, referring to the Muhamma-

Resolutions passed by a Muhammadan meeting at Lahore against Sir Saiyad Ahmad Khan.

dan meeting at the Begum Sháhí mosque in Lahore against Sir Saiyad Ahmad Khan, publishes the four resolutions passed by the meeting. According to the

first resolution a memorial signed by Musalmans in all parts of the country will be forwarded to the Government of India urging that Sir Saiyad Ahmad Khan's commentary on the Kurán be ordered to be burnt up. The second resolution relates to the submission of a memorial to the Panjab Government complaining that some officers have exercised undue pressure in raising subscriptions from their subordinates and the people for the Aligarh College. The third resolution provided for a letter being addressed to Sir Saiyad Ahmad Khan, requesting him to meet Maulvi Ghulam Kadir some day during his stay at Lahore with a view to explain and justify his religious views to the Maulvi. The fourth resolution requires all orthodox Musalmans to keep aloof from him and his followers, on the ground that he is an apostate from Islam.

RAHBAR.
24th April 1894.

24. The *Rahbar* (Moradabad) of the 24th April, states that the Cantonment

Sweepers allowed to take water from the wells of Hindus and Musalmans at the Lucknow Cantonment.

Magistrate of Lucknow has allowed sweepers to draw water from the wells, from which the Hindus and Musalmans obtain their supply of water. Does he

wish to drive the Hindus and Musalmans out of the Cantonment? Englishmen who have sucked nurses of the sweeper caste and who have got cooks of that caste cannot realize the feelings of the Hindus and Musalmans towards the sweepers. It is to be hoped that the higher authorities will cancel such an objectionable order.

RAHBAR.
24th April 1894.

25. The *Devanágri Gazette* (Meerut), for April, states that many well-to-do

Alleged misappropriation of the food, offered to monkeys at Meerut, by Musalman Goatherds.

Hindus in Meerut feed the monkeys at the Surajkund. Their servants throw gram to the monkeys every day and return home. Lately when the editor

had occasion to pay a visit to the Kund, he saw a Musalman who had 20 or 25 goats with him driving away the monkeys and feeding his flock with the gram intended for the use of monkeys. Steps should be taken to prevent the misappropriation of the food of monkeys in this way.

DEVANÁGRÍ
GAZETTE.
April 1894.

26. The *Prayág Samákhár* (Allahabad), of the 26th April, complains that

Bad characters at Allahabad.

gangs of bad characters are to be found roaming about in the streets and lanes of the Allahabad city, and asks the city inspector of police to take action against them.

PRAYÁG SAMÁKHAR.
26th April 1894.

27. The *Colonel* (Moradabad), of the 24th April, complains that the fire-

Stone weights used by fire-wood sellers at Moradabad.

wood sellers have stone weights which have no marks on them, and that consequently the purchasers have no means of knowing whether the sellers are using correct weights or not. The weights should bear the

proper marks in order that one may easily know what they are.

COLONEL.
24th April 1894.

28. The *Rám Patáká* (Allahabad), of the 23rd April, states that religious con-

Religious controversies at Allahabad.

troversies have hitherto been carried on at Allahabad in a perfectly lawful manner and does not see how the police can interfere, as has been recommended by the *Prayág Samákhár*.

RÁMPATÁKÁ.
23rd April 1894.

ALLAHABAD :
The 7th May 1894.

PRIYA DAS, M. A.,
} Govt. Reporter on the Vernacular Press of Upper India.

CON

Fond
Use o
New
Dest

Réje
Mau

Mau

Mau

All
Visi

Pre

Mr.
Mu
Th
Mu

No